

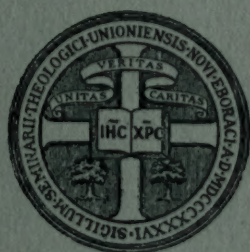
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VICTORIA UNIVERSITY

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# Union Theological Seminary Bulletin

Inauguration of President McGiffert



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# The Union Theological Seminary in the City of New York

Exercises Connected  
with the Inauguration of The Rev.  
Arthur Cushman McGiffert, Ph.D., D.D., LL.D.  
as President of the Faculty

In the Chapel  
Tuesday, May Fourteenth  
MCMXVIII

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## I

## THE ORDER OF SERVICE

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11. INAUGURAL ADDRESS *President McGiffert*
12. HYMN: "FORWARD! BE OUR WATCHWORD"
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## II

## THE EXERCISES OF INAUGURATION

The inauguration of the Rev. Arthur Cushman McGiffert, as President of the Faculty, took place on Tuesday, May 14th, 1918, at eleven o'clock in the forenoon, in the Chapel of the Seminary.

After the preliminary exercises, Mr. William M. Kingsley, President of the Board of Directors, made the following statement:

"On the 13th of November 1917, Arthur Cushman McGiffert was elected to the Presidency of the Faculty of Union Theological Seminary. A graduate of the class of 1885, for twenty-five years one of its Faculty and now its senior member, thoroughly familiar with its traditions and completely representative of its spirit, a distinguished scholar of world-wide reputation, tested and found to be an efficient executive officer, and personally beloved by all, he was the unanimous choice of the Board of Directors and also of his associates on the Faculty.

"A Committee was appointed and steps were taken to provide for proper inauguration ceremonies in the early part of this year, but, owing to the exigencies of war conditions and at his own suggestion—another proof of his excellent judgment—it was decided to postpone the inauguration until the present time, combining it with the regular Commencement ceremonies and making it of a very simple character.

"Immediately upon his election to the Presidency, Dr. McGiffert was inducted into office and made the declaration required by the Constitution. I will now ask him to read the Preamble and in the presence of this company to repeat the declaration made at that time before the Board of Directors."

Dr. McGiffert then read the Preamble to the Constitution and a paragraph from the Charter of the Seminary, the only portion of the Charter relevant to the occasion.

## PREAMBLE TO THE CONSTITUTION

That the design of the Founders of this Institution may be fully known to all whom it may concern, and be sacredly



regarded by the Directors, Professors and Students, it is judged proper to make the following preliminary statement:

1. A number of Christians, clergymen and laymen, in the cities of New York and Brooklyn, deeply impressed with the claims of the world upon the Church of Christ to furnish a competent supply of well-educated and pious ministers of correct principles to preach the gospel to every creature; impressed also with the inadequacy of all existing means for this purpose; and believing that large cities furnish many peculiar facilities and advantages for conducting theological education; after several meetings for consultation and prayer,

RESOLVED unanimously, in humble dependence on the grace of God, to attempt the establishment of a Theological Seminary in the City of New York.

2. This Institution (while it will receive others to the advantages it may furnish) is principally designed for such young men in the cities of New York and Brooklyn as are, or may be, desirous of pursuing a course of theological study, and whose circumstances render it inconvenient for them to go from home for this purpose.

3. It is the design of the Founders to furnish the means of a full and thorough education, in all the subjects taught in the best Theological Seminaries in the United States, and also to embrace therewith a thorough knowledge of the standards of faith and discipline of the Presbyterian Church.

4. Being fully persuaded that vital godliness well proved, a thorough education, and a wholesome practical training in works of benevolence and pastoral labors, are all essentially necessary to meet the wants and promote the best interests of the kingdom of Christ, the Founders of this Seminary design that its Students, living and acting under pastoral influence, and performing the important duties of church members in the several churches to which they belong, or with which they worship, in prayer-meetings, in the instruction of Sabbath-schools and Bible-classes, and being conversant with all the social benevolent efforts in this important location, shall have the opportunity of adding to solid learning and true piety, enlightened experience.

5. By the foregoing advantages, the Founders hope and expect, with the blessing of God, to call forth from these two



flourishing cities, and to enlist in the service of Christ and in the work of the ministry, genius, talent, enlightened piety and missionary zeal; and to qualify many for the labors and management of the various religious institutions, seminaries of learning, and enterprises of benevolence, which characterize the present times.

6. Finally, it is the design of the Founders to provide a Theological Seminary in the midst of the greatest and most growing community in America, around which all men of moderate views and feelings, who desire to live free from party strife, and to stand aloof from all the extremes of doctrinal speculation, practical radicalism and ecclesiastical domination, may cordially and affectionately rally.

#### FROM THE CHARTER OF THE SEMINARY

Paragraph 5: Equal privileges of admission and instruction, with all the advantages of the Institution, shall be allowed to students of every denomination of Christians.

Dr. McGiffert then made the following declaration:

"I promise to maintain the principles and purposes of this Institution, as set forth in the Preamble adopted by the Founders on the 18th of January, 1836, and in the Charter granted by the Legislature of the State of New York on the 27th of March, 1839, and accepted by the Board of Directors on the 20th of December, 1839."

Mr. Kingsley then said:

"I now declare the Rev. Arthur Cushman McGiffert duly inaugurated as President of the Faculty of Union Theological Seminary."

Prayer was then offered by Dr. Merrill, pastor of the Brick Presbyterian Church of New York, the Charge was given by Dr. Ludlow on behalf of the Board of Directors, and the Inaugural Address was delivered by President McGiffert.

After the conclusion of the exercises of inauguration, luncheon was served in the Gymnasium, Mr. Kingsley presiding. Addresses were made by President Butler of Columbia University, Chancellor Brown of New York University, Sir

George Adam Smith, Principal of Aberdeen University, President Thwing of Western Reserve University, the Rev. James A. McWilliams, of the First Presbyterian Church of Ossining, a Seminary class-mate of President McGiffert, Professor Edward Caldwell Moore of Harvard University, a graduate of the Seminary in the class of 1884; and the Rev. Charles Whitney Gilkey, pastor of the Hyde Park Baptist Church of Chicago, a graduate of the Seminary in the class of 1908.



## III

## THE CHARGE TO PRESIDENT MCGIFFERT

*on behalf of the Board of Directors*

By

THE REVEREND JAMES M. LUDLOW, D.D., L.H.D.

*Dr. McGiffert:*

A quarter of a century ago, I had the honor of pronouncing, in the name of the Board of Directors, the Charge at your inauguration as Professor of Church History in this Seminary. Your distinguished success in that Chair has given your friends a steadily growing gratification; and today I have renewed pleasure in having been selected to speak the words of congratulation as you are inducted into the highest office in the gift of the Seminary, the Presidency of the Faculty.

The happy recollection of that former service in 1893 is somewhat shadowed by the fact that of the Faculty of that time you are one of only five surviving members, while I am one of only three members now remaining in the Board of Directors. The galaxy of scholars, with whose light you then blended your own, was resplendent with men such as Hastings, Schaff, Prentiss, Briggs, and Francis Brown. Our Directorate had in it many a Maecenas, men known over the world for their generous support of the arts, of literature, of philanthropy and religion, and to whom subsequent generations will owe more than they know.<sup>\*</sup> It is enough to repeat the names of those who were at that time in the Council of Union Seminary—Charles Butler, Ezra M. Kingsley, John Crosby Brown, William E. Dodge, David McAlpin, Morris K. Jesup, William A. Booth, D. Willis James, William Hoppin, Dr. Noyes, and William Wheelock—a group of men perhaps unmatched for ability and generosity in any similar Board in our land.

You yourself, Dr. McGiffert, while teaching and writing Church History, have also had a hand in making it, and that in one of its most interesting periods. During this quarter of a century, Union Seminary has thrust forward an important

salient in the advancing line of Christian scholarship. There were some good people who thought we were going too fast and too far for safety. We now find, however, that the same scholarship that made the apex of the salient has been able to widen out its base and to hold it until today when the line of the consensus of the Protestant world has practically come up to it. You, Dr. McGiffert, have been a valiant fighter for truth on this ground: whether at the apex or at the base of the triangle we will leave future history to tell.

Our action today is an intentional recognition of the distinction you have brought to your former Chair. A few years ago we invited the foremost Church historian of Europe to deliver to our students a series of lectures. He remarked to a friend: "Why should I go to America, and especially to Union Seminary? They themselves have McGiffert." Great scholars, like some other creatures, seem to have an instinctive knowledge of their kind.

A further consideration has influenced our Board in appointing you to the office of President. During the last illness and since the death of our beloved Francis Brown you had discharged the duties of Acting-President. This you did with such rare tact and devotion that you won the entire confidence of the Directors as to your administrative ability, the enthusiastic loyalty of your fellow professors, as expressed in their unanimous request that you be called to their leadership, and the grateful affection of all your students. The Board, therefore, feels that it is making no venture in asking you to retain permanently the charge of the work in which you have already so signally succeeded.

The leadership of Union Seminary will be no sinecure in the near future. The great War is making over the world. The sword is cutting new boundaries for the nations. Statesmen are wrinkling their brows over problems they never thought of before. A great cataclysm is rearranging the strata of social order. In every region of thought, new vistas are opening; but the dust of the demolition as yet blinds the seers.

Bebel, the noted socialist, said: "Behind every war is revolution." If he had said, "Revolution or new evolution of great principles already planted in human conviction," no publicist would dispute him.



A reference to our own American wars will exemplify the truth of this. Our Revolutionary War began simply in a Declaration of Independence from England. We would be free from a foreign yoke and its injustice. But during the first year of the War we evolved something of vastly deeper import to ourselves and mankind than our independence, namely, the Articles of Confederation, out of which was again quickly evolved the system of modern Republican Government as it stands today in the world.

Our Civil War started in defense of the Union of the States against the attempt at secession. A year after the war commenced, Lincoln declared: "If I could save the Union without freeing a single slave, I would do it." But three months later, he felt compelled to issue the Emancipation Proclamation as a "war necessity;" and the boys in blue then swung along the battle roads singing not only "The Union Forever," but "John Brown's Body," the tune of which was the inspiration of Julia Ward Howe's "Battle Hymn of the Republic."

Our Spanish War was for the liberation of Cuba. We honestly declared that we proposed to take not an inch of foreign territory. We considered ourselves to be in that venture only altruistic. But Dewey's guns suddenly transformed us into a world-power with acquisitions of great islands in the Gulf of Mexico and the China Seas.

So the significance of our present war with Germany has already changed, and it has changed the sentiment of our people, bringing into splendid flower political and moral principles that undoubtedly were already germinant in the American consciousness, and needed only the fierce heat of war to quickly develop. Our antagonism to Germany was forced upon us by that Power's having assailed our national honor, rights and liberties. We were compelled to recognize that a state of war had been established against us, and we stood in self-defense. But we had not gotten a regiment across the ocean before we were fighting declaratively for greater things than self-protection. We were in the war for the rights and liberties of mankind; against the age-long lie of the divine right of kings; against the age-long lie of the right of conquest; against the Machiavellian lie that nations, unlike individuals, are not bound by conscience to keep their word and deal with

their neighbors justly and humanely. We are now warring, too, against war itself, even as our Great Captain, the Prince of Peace, rides forth upon the "White Horse" of the Book of Revelation. These are as distinctively new sentiments in our national thought as if they were symbolized by new colors amid the red, white and blue on our flag.

Surely the whole world cannot thus rock and reel under the impact of these contending forces without the whole soul of man feeling the shock. Not only are war cabinets and statesmen disturbed, but even the amiable philosopher, thinking of his theories, like a gold fish in a jar, feels the tremor of the earthquake, and wonders if, after all, his views of life are the correct vision. The religionist, wrapped snugly in his creed, like the classic bug in a rug, finds himself suddenly swept out into a strange light that dazzles him, and a strange air that by its very purity suffocates him; and he discovers that God and His world are bigger things than he ever dreamed they were. And since the Bible is all men's Book and the Book for all time, that general shock of the world may re-distribute the emphasis we have been accustomed to put upon particular texts, so that theological science may not lie so smoothly over Scripture as it once did, or at least the wrinkles of doctrine will appear in different places. As you yourself, Dr. McGiffert, suggested in the title of a recent address, delivered in this place, there is an "Unfinished Reformation" of vaster proportions than even Martin Luther anticipated, and as the head of a theological seminary like Union you must have something to do in making that Reformation.

Viscount James Bryce, than whom there is not living a clearer discerner of passing events from the standpoint of history, looking at human nature as it has been revealed in the glare of the World's War, declared before the British Association, without arousing any dissent, that "after more than forty centuries of civilization and nineteen centuries of Christianity, mankind is settling its disputes in the same way that mankind did in the Stone Age." And again, "Mankind increases in accumulated knowledge and in a comprehension of the forces of Nature; but the intellects of individual men do not grow." If this be a correct estimate of the human mind and spirit, may we not make some emendations of our



recent optimistic chapters on Anthropology as radical as we had been accustomed to make in old-fashioned lectures on "The Fall of Man" and "Human Inability?"

Cardinal Mercier, standing out in the same war-light, and seeing his Belgium desecrated like the Jewish Altar by the blood and swine's broth of Antiochus, says: "If I am asked what I think of the eternal salvation of a brave man who has consciously given his life in defense of his country's honor and in vindication of violated justice, I shall not hesitate to reply that Christ crowns his military valor, and that death, accepted in the Christian spirit, assures the safety of that man's soul." The Cardinal, doubtless, would not have thought of such an expression had he been asked the question in peaceful times; although it is but an echo from the old Crusading days, when Pope Urban declared that Christ was the rewarder of battle courage. It is certainly an improvement upon the Moslem saying, "Where the scimitars cross, there is Paradise." It is also an improvement, I think, upon some evangelistic preaching of a very easy Gospel, which we sometimes hear. Faith is not a mere thought, a conception, a creed. It is something living, that has red blood in it, the sort of blood that can be shed through sacrificial wounds.

When the Y. M. C. A. huts in the camps are placarded on Sundays, "8:00 o'clock Mass by Father Maloney; 11:00 o'clock Preaching by the Rev. Dr. John Calvin Wesley; 4:00 o'clock Sermon by Rabbi Solomon Isaacs," surely our sectarian creeds look like excrescences rather than functional parts of the body of religious truth. Or, to speak more reverently, the separate glories of our denominations blend their lustres, as, they say, whole constellations from the far distance shine as single stars.

Religious truth is undoubtedly unchanging, but the science of it does not belong to Statics, any more than does the evolution of a flower from a seed. Religious truth never compromises with error, because it has an infallibility of its own; but one should see that infallibility in its own white light, and not as disheveled into variant colors through the prism of some individual or sectarian predilection.

Re-statements of dogma must come. Why? Simply because they have already come in the common religious con-

sciousness of mankind. The interpreter of tomorrow will not consult the mediæval tomes, either of Turretin or of Aquinas; but he will listen to the heart beats of Christian experience. In doing that he will be like St. John, who learned his theology while leaning upon the bosom of the Great Son of Man. There is no institution, perhaps, in the world, to which in the years just ahead of us men will more naturally look for suggestions than Union Seminary, because it has already verified its mission as an unbiased investigator.

The War has also thrust the Church out into the field of philanthropic service further than it has ever gone before. The statement that the essence of Christian life is shown in the "enthusiasm for humanity" was much criticized when the author of "Ecce Homo" in 1865 put that sentence into vogue. But the "enthusiasm for humanity," as the proof of the Christian spirit, is already the reigning conception today. Men are worshipping the Christ not only on the Altar of the Cross in Jerusalem, but on ten thousand altars, believing that He is crucified afresh wherever a man is found torn or distressed by cruelty and injustice, to abolish which He gave up His life.

A Renaissance of Souls has been begotten of the travail of the world, and ministers must be the first born in this regeneration. Those whom we send from these walls will be expected to lead practically and personally in the world work of love. If the Church falls in this movement, it will fall flat. Something else will take its place, for Christ will be moving on. Congregations will soon be composed very largely of men and women who have returned from battlefields, hospitals and camps, where they have seen human nature dissected down to its last lacerated fibre. The minister who will lead these people must know more than old-fashioned pastoral theology and the philosophy of doctrines. If he cannot take at least a seminar course in the war zone, he must compensate that loss by being more intimately taught by the Spirit of Christ, who, as the Great Son of Man and Son of God, "knew what was in man." How will your minister dare to preach from his high pulpit to those who have been watching, months and years, down there in the world's second Gethsemane? How will he talk about death to those who, from the trenches, have been accustomed to face eternity at short range? How



4 speak of duty to those who have been ordained to holy service, not in churches, but beneath the arches of the barrage and to the accompanying ritual of bursting shells? How urge to human pity and helpfulness those who have carried their wounded comrades on their shoulders out from the shrapnel of Hell?

But I must not take more time from your Inaugural Address which awaits us.

I do not know, Dr. McGiffert, if you agree with Max Müller that the word "honor" is derived from the Latin "*onus*," a burden; but you appreciate the sentiment. And in calling you to the Presidency of the Faculty of this Seminary, we lay upon you both the *honor* and the *onus*. We know from your life, lived openly among us for so many years, that you are not the man to shrink from responsibilities. We, therefore, have issued to you our commission as the Board of Directors, believing that it is countersigned by the Head of the Church.

## IV

## THE INAUGURAL ADDRESS

PRESIDENT MCGIFFERT

*Mr. President, Gentlemen of the Board of Directors, Colleagues of the Faculty, Fellow Alumni, Students and Friends of Union Theological Seminary:*

Today marks the close of the twenty-fifth year of my service as a teacher in this Seminary. The time is long enough to have taught me many things, for one thing the seriousness of the responsibility I am assuming and my own insufficiency for the great task. Four of my predecessors in this office I have known and revered—Roswell Dwight Hitchcock and Thomas Samuel Hastings, both of them my honored teachers, Charles Cuthbert Hall, the teacher of us all in things of the spirit, and Francis Brown, rare scholar and beloved friend, whom we mourn today with a grief still fresh. When I recall them my heart almost fails me—how dare I take my place in such a succession? But again the recollection of them and of their work puts faith into my heart and courage, for the God who was with them will surely be with me, who am called to succeed them, not for any worthiness of mine, but because this school of the prophets is precious in God's sight and is appointed to do a great work for His kingdom in this generation as in the generations that are gone.

Difficult times these are to try the souls of men and nations, and of institutions, too. More than ever it is necessary now to enlist all our resources, not material alone and not alone of flesh and blood, but moral and religious and intellectual as well, if a righteous victory is to be won and a lasting peace secured. Close thinking is demanded and a re-study of many problems with which in the past we have made all too easy. The task is one to tax all our powers to the utmost. No form of endeavor dare be overlooked; no line of service neglected.

If a college or university was ever justified, it is justified now; and if there was ever reason for a school of theology,



there is double reason for it today. Not malice but ignorance is the deadliest foe of human progress. If the present war was conceived in iniquity, at any rate it was born and has been nourished in ignorance. Enlightenment is the world's chief need now as always. To keep alive the fires of education, both secular and religious—there is no more sacred duty than this in times of peril as in times of peace.

I might well be tempted on this occasion to let the world-situation dictate the theme of my address and invite your attention to a consideration of the peculiar duties of a theological institution at a time like this; but it was my privilege at the opening of the academic year to speak in this place upon the Seminary and the War and to say something of our responsibility in the present crisis. Today I must deal with other matters. Our responsibility is not confined to the present—great as our present responsibility is. The war will pass, thank God, in time. The Seminary will continue, and will be called upon to fulfil its function as a school of theology in the future as in the past. I wish, then, to use this occasion for a confession of faith, not religious or theological—the Board of Directors asks no such confession of us—but a confession of educational faith. How may our Seminary best accomplish its task as a school of theology?

The Seminary has a twofold function: to train Christian ministers and to promote theological science. And first let me speak of it in its primary function as a training school for Christian ministers.

From the first the Seminary has stood for a high ideal of ministerial education. In the Preamble to the Constitution, the Founders speak of themselves as "deeply impressed with the claims of the world upon the Church of Christ to furnish a competent supply of well educated and pious ministers of correct principles to preach the gospel to every creature." Their interest in scholarly training for the ministry was shewn at the very beginning by their choice of Edward Robinson as the first Professor of Sacred Literature and by their purchase of the Van Ess Library, the most important collection of theological books ever brought to this country.

It is still, as it has always been, the conviction of our Seminary that in the man who is to be a leader in the church

of Christ, no consecration of purpose or fervor of spirit can atone for the lack of rigid intellectual discipline and of a careful theological education; and we are determined here to do our utmost to maintain, and if possible, to heighten, our scholarly standards. This is not the time to seek easy roads or short cuts into the ministry, or to clamor for an abbreviation of the theological course. It is a time that is calling for thoroughly trained men, men fitted to grapple with problems as baffling as ever faced the church of Christ. Numbers in the ministry will be no adequate substitute for quality; a few men that know are better than many that know not. And we here are resolved to do what we can to send out men that know, men equipped to lead the church aright in these difficult days.

But what kind of an equipment must they have who are thus to lead the church? The ministry differs from some other professions in requiring for its efficient exercise more than a mere professional training. Not only must a clergyman have character and devotion, without which all else is vain, but he must also have some breadth of culture. The engineer may make as good an engineer without culture as with it; not so the minister. His work lies largely in the spheres of personal influence and of public leadership. For the proper performance of certain technical ministerial functions a professional training is quite adequate, but not for that influence in the church and in the community the character and extent of which are the true measure of a clergyman's success. The minister is by his very position a public teacher and the necessary equipment of such a man is the ability to command the respect and confidence of cultivated men. Nor can anything else than a generous culture impart that breadth of mind, that largeness of vision and that sobriety of judgment which alone qualify for leadership in spiritual affairs. Narrow-minded men, men of one idea, bigoted adherents of some fantastic cause, blind devotees of some ignorant superstition—these do the world untold mischief in the Christian ministry as in every other public calling. The very eagerness and self-denying character of their devotion often makes them all the more dangerous. The best corrective for such fanaticism and obscurantism is an ample culture that gives balance, fosters the sense of proportion, enlarges the sympathies, and opens



the eyes to wide ranges of spiritual values hidden from the mass of men.

We cannot lay the foundations of culture here. They must be laid before a man begins the study of theology. Hence it is we insist upon a college course for all our students. Not that a college degree guarantees the possession of the general culture the clergyman needs. The disheartening discovery, all too often made, that men can go through college—or at any rate some colleges—with scarce so much as the smell of culture's flame upon their garments, suggests the possibility of instituting an entrance examination in the liberal arts. Whether it is advisable to take so radical a step is not yet clear, but it looks as if it would ultimately have to be taken by all our better theological institutions, if they are to provide competent leaders for the Christian church.

But the foundations of culture, however well laid, are not enough. Upon them the minister must continue to build in the Seminary and in all the years to follow. The theological school that overlooks this part of a minister's equipment and sends its graduates out insufficiently impressed with its importance commits an inexcusable blunder.

There was a time, particularly in the Church of England, when so much was thought of general culture as a preparation for the ministry that professional study was almost wholly neglected. A university education, fitting for political life or for any other public career, seemed enough to enable a clergyman to discharge acceptably all the duties of his office. We have travelled far from this interpretation of our calling, but I think a note of warning against the complete abandonment of the old notion may not be altogether out of place in these days of specialization. The minister is still something else and something more than a mere professional. His it is to influence men and lead them in ways of the spirit, and if he is to do that, not technique alone but character and culture must be his.

In his Inaugural address, given nearly half a century ago, President Eliot used the following striking words—"The worthy fruit of academic culture is an open mind, trained to careful thinking, instructed in the methods of philosophic investigation, acquainted in a general way with the accumu-

lated thought of past generations, and penetrated with humility." If from our colleges and universities shall come to the Seminary men with open minds thus furnished, or well upon the way to be thus furnished, we shall have little difficulty in preparing them for efficient service in the ministry.

But general culture, though indispensable, is not enough for those who are to be leaders in the Christian Church. They must have also a special preparation for their work. This brings us to the very heart of our problem—what kind of a professional training does the minister need?

Upon this our theological schools were formerly in general agreement. The standards of scholarship might vary but the curriculum was everywhere much the same. The study of the Bible in the original tongues, of Church History, of Systematic Theology, of Homiletics and Pastoral Theology, was the unvarying requirement in all our better institutions. These subjects, handed down from an older past, were simply taken for granted and, so far as I am aware, the question was not debated whether they were the disciplines best adapted to fit a man for the ministerial career. No independent study of the matter appears to have been undertaken by the founders of our Seminary. In the Preamble to the Constitution they only say that it is their intention "to furnish the means of a full and thorough education in all the subjects taught in the best theological seminaries in the United States." The curriculum accordingly was modeled upon those of existing institutions. Change began about forty years ago when opportunities were opened for the study of other Semitic tongues besides Hebrew. Biblical Theology soon followed and in course of time the History of Religions, the Psychology of Religion, Religious Education, Social Ethics and the like.

As the development went on it became evident that one of two things must be done. Either the theological course must be lengthened or a large measure of election allowed. It is significant that our seminaries adopted the latter rather than the former alternative. Instead of making the course longer they made part of it elective and thus found room for the new subjects that were clamoring for recognition. In our Law and Medical Schools the course was lengthened, in the



former from two to three years, and in the latter from two to three and then to four, and now in the Medical School of Columbia University even to five years, while the duration of the theological course still remains what it was when Andover, our first theological seminary, was founded, more than a century ago. The shewing is hardly creditable to the ministerial profession, and we should not be surprised that the world at large has generally forgotten that the ministry once enjoyed the proud distinction of being the most learned of the professions.

The effect of multiplying the subjects without lengthening the time of study was to throw the whole theological course into confusion and to awaken the suspicion that there are few, if any, strictly professional requirements for the ministry. The suspicion was fostered by the growing loss of the old conception of the Bible and of dogmatic theology. When the Bible was looked upon as an absolute authority, the ultimate court of appeal in all matters religious and moral, and when it was supposed to contain a dogmatic system of theology binding upon the church, it might well seem necessary for ministers to know their Bible thoroughly and the dogmatic system assumed to be contained therein. But when the notion of Biblical infallibility and of dogmatic finality was abandoned, there seemed little left that the minister was obliged to know in order to fulfil the requirements of his office. Three years of graduate study then appeared quite ample, particularly as no more was required, either in this country or in Germany, for the learned degree of Doctor of Philosophy.

But against this position, which seems to me to involve ultimately the disappearance of a trained ministry altogether, I wish to protest most vigorously. In my opinion the change of attitude toward the Bible and dogmatic theology has not decreased but on the contrary has increased the amount of professional training needed by the Christian minister. Instead of merely knowing the text of the Bible, and the content of a single dogmatic system, he must now know that much larger thing we call Christianity—must know it as it finds varied expression in the Bible, in the history of the church, and in the interpretations of modern times. Had there not appeared a single new discipline in theology the transforma-

tion of the old disciplines under the compulsion of the changed attitude toward authority would have required an increased amount of study in order to master the material as fully as it was formerly mastered. It is not creditable to our intelligence that we should suppose no more time or even less time needed for professional training in the new than in the old situation.

Let me give a single illustration of what I mean. In other days it was quite unnecessary to discriminate between Jesus himself and the accounts of him contained in the gospels. Like the rest of the Bible, the gospels were authoritative, and it was enough to know what they said. Accordingly, though courses on the gospels, or on one or another of them, were continually given, so far as I can discover no course upon the teaching of Jesus was offered in any theological institution in this country until less than a generation ago. But with the changed attitude toward Biblical authority it became imperative to disentangle the figure of Jesus from the gospel records and to distinguish his principles, so far as possible, from the divergent interpretations of the evangelists. And as the notion of authority in general was transformed, it was seen to be indispensable to study the development of Jesus' character and purposes, his religious experience, his relation to his people and to the age in which he lived. All this must be known so far as might be in order rightly to understand his teaching and rightly to appraise his significance for us.

Absolutism makes everything easy and is the perpetual resort of timid and indolent souls. To have a "Thus saith the Lord" greatly simplifies life. To imagine that it requires less study to learn what Christian principles are and how to apply them in the new circumstances than in the old is wholly to misunderstand the matter. It is nothing short of a scandal that the professional training of a Roman priest should take longer than the professional training of a Protestant minister. The task of the Protestant is infinitely harder than that of the Catholic, and for it he ought to have a far more careful and thorough preparation. And if he be a liberal Protestant, who has broken with the authoritarianism of the older Protestantism, he ought to be still better trained. Our duty in a seminary like this and in other seminaries of a similar spirit



is not to be content with that amount and quality of preparation for the ministry which may be adequate in a conservative institution. Our men's acquaintance with the Bible, with history and with contemporary philosophy, religion and ethics must be far more profound and searching or they will be less well trained for their work than their conservative brethren are for theirs.

Another task laid upon the clergyman is to understand those to whom he ministers and interpret their needs aright. This is far more difficult than it used to be. In other days there was a homogeneity of culture now largely broken up. Irreligion and vice might be as rampant in Jonathan Edwards' day as in our own, but his problem was vastly less complicated than ours. With a fairly definite stock of religious, moral and political ideas, a fairly uniform economic system, a fairly static form of civilization, a fairly stable population, it must have been easier, new as America was, to know what men were thinking about, what considerations would appeal to them, how they would react to certain stimuli, than it is now when all is in flux and when the heterogeneity of a society like ours passes anything the world has seen before. As in the old days it was enough to know the provisions of an authoritative code, so at any rate it seemed enough to learn a formula about human nature and its workings, a formula almost as exact as a proposition in geometry. Going out with a very definite message to minister to men of a very definite and clearly understood type—how simple it all was in those days of absolutism! How difficult it is now in this age of relativism and change! Then we knew, or thought we did, that if men heeded not our summons to repentance and faith it was because of their native depravity. Now we are aware that it may be for countless other reasons, creditable often as well as discreditable; and we have discovered that no single formula covers the situation. Indeed, if we attempt to meet it with a single formula we but close the avenues of approach to those we would reach and impede instead of forward the work.

In view of all that has been said it is evident that, unless the old three years' course in theology was far too long, the present three years' course is far too short. Fortunately, this

is coming to be widely recognized. While only three years are required for graduation in any of our theological schools, many of our students are availing themselves of the opportunity for a fourth and fifth year of study. The number of our own resident graduates has been steadily growing and in our current catalogue the graduate class shows a larger enrolment than any of the undergraduate classes. To encourage this kind of thing we have for some years been offering the Doctor's degree in theology, and this year, for the first time, we are offering the Master's degree as well. The tendency to prolong the period of preparation we hope to see increasingly prevail until ultimately all our men shall take at least four years to train themselves for a profession which was never so exacting as now and whose opportunities were never so great.

I have been speaking of the Christian ministry as if it were a single and homogeneous calling. But actually it is a very diversified thing, particularly in these modern days. The theological seminary must accordingly be prepared to train men for the efficient performance of a large variety of functions. In the Preamble to our Constitution it is said "By the foregoing advantages the Founders hope and expect, with the blessing of God . . . to enlist in the service of Christ and in the work of the ministry genius, talent, enlightened piety and missionary zeal; and to qualify many for the labors and management of the various religious institutions, seminaries of learning and enterprises of benevolence which characterize the present times."

In spite of this explicit recognition of the Seminary as a training school for various forms of Christian service, until recently no courses were given here, or for that matter in any other theological school, designed to give special preparation for anything except the pastorate. This would seem to mean either that our Seminary, and other seminaries as well, really felt no responsibility for other forms of ministry, or else that they believed the general theological course, including homiletics and pastoral theology, adequate preparation for them all. Whichever be the case, at any rate within the last few years, in accordance with the modern tendency toward specialization in all lines, a different attitude



has become common, and most of our larger institutions are now offering courses looking to special training in various fields, such as religious education, foreign missions, home missions, social service and the like, and this process of expansion will doubtless be carried still further here as well as elsewhere. But we must not forget in our mania for specialization that preparation for all these forms of ministry requires a common knowledge of Christianity, without which those that undertake any one of them will be but blind leaders of the blind. No amount of technical skill will atone for lack of such knowledge. Technical skill is important, but alone it is no better than sounding brass or a tinkling cymbal. To give to all that study here for any form of Christian service as broad and thorough an acquaintance with Christianity as we can we count our primary duty. It is of vital importance that specialization for a particular kind of service shall be built not merely upon a spacious foundation of general culture but also upon a firm and sound foundation of general professional knowledge. This common knowledge related to the special needs of the particular form of ministry upon which men are to enter, and supplemented by instruction in matters peculiar to their chosen field, should fit them for efficient service in that field whatever it may be. The Seminary cannot make small men into big men, but it can give a knowledge of Christianity without which even the biggest man is utterly at sea in trying to bring Christianity to bear upon the problems of the world.

But the work of the study and of the classroom is insufficient. It needs to be supplemented by field work which shall give the student the opportunity of putting his principles into practice under expert guidance and of gaining a first hand acquaintance with some of the problems he will later have to face. This the Founders realized. In the memorable document I have already quoted from more than once, they say:

"Being fully persuaded that vital godliness well proved, a thorough education, and a wholesome practical training in works of benevolence and pastoral labors, are all essentially necessary to meet the wants and promote the best interests of the kingdom of Christ, the Founders of this Seminary design that its students, living and acting under pastoral

influence, and performing the important duties of church members in the several churches to which they belong, or with which they worship, in prayer-meetings, in the instruction of Sabbath-schools and Bible-classes, and being conversant with all the social benevolent efforts in this important location, shall have the opportunity of adding to solid learning and true piety, enlightened experience."

Given its proper place in the scheme of professional training, practical work should be of the utmost value; but how to keep it in its proper place and how to give it such a relation to the work of the classroom that it shall supplement a man's studies instead of interfering with them is one of our most difficult problems. The matter is complicated by the financial needs of the students which are often pressing, or seem so. The necessity of eking out their all too slender incomes leads many to engage in forms of Christian service whose inroads upon the curriculum are serious and whose value for purposes of training is almost negligible. Medical schools would doubtless be faced by similar difficulties if their students were allowed to practise medicine before taking their degrees. As it is they are estopped from thus earning money and it is possible so to coordinate their clinical work with the work of the classroom that it promotes instead of hinders their education.

There is another embarrassment. Too commonly the field work done by our men is regarded by those with whom they work not in the light of training for the men, but of assistance to the churches. As a consequence the needed guidance and the needed correlation with the seminary course are apt to be wholly wanting. Our theological schools have long talked about the value of practical work and of the experience to be gained from it, but it has been carried on in so haphazard a fashion that the benefits accruing from it have been as a rule very slight. We are now working out a plan here which we hope will bring order out of confusion and make field work a properly coordinated element in the training of our men. Three things would seem to be essential to the success of any plan: that the students shall receive such remuneration as they might fairly expect to receive for a like amount of practical service done under other auspices; that the right to control and supervise the work shall be secured to the Seminary; and that



enough churches and other institutions shall be found willing to cooperate to give adequate opportunity for all that need training. For social workers and for those preparing to be directors of religious education, the Union Settlement and the Union School of Religion already provide excellent facilities and we hope ultimately to get the work in other lines as fully organized and as well supervised.

Again, we undertake to train men here for ministry in all the Christian communions. Already in the Charter of the Seminary it is said "Equal privileges of admission and instruction with all the advantages of the institution shall be allowed to students of every denomination of Christians." At the present time our student body is made up of men from twenty-five religious denominations. In 1904 the unsectarian character of the Seminary was made still more pronounced by rescinding the subscription to the Westminster Standards formerly required of all Directors and Professors, and by severing the connection which had for thirty-four years existed between the Seminary and the General Assembly of the Presbyterian Church. Upon our Board and Faculty we now have five communions represented, and of the three new Professors elected this year one happens to be a Presbyterian, one a Methodist and one a Congregationalist, though their denominational affiliations had nothing to do with their election. No such interdenominational group exists anywhere else in the world. It is one of our chief distinctions. The tremendous opportunity opened before our Seminary by its complete emancipation from denominational bonds we all rejoice in, but we cannot fail to recognize that our educational problem is complicated thereby. There are two ways of meeting the problem. We may regard ourselves simply as a congeries of denominational faculties and attempt to give each man the kind of training he would receive in one of his own church schools, or we may take a higher point of view and, by laying stress on the universal and fundamental, endeavor so to train men as to fit them for service in all the churches. This we believe to be alone desirable, and experience has shewn it to be entirely practicable. For years our graduates have been going out to serve with efficiency and success in churches of every name and form. Men trained as they are trained here

ought to be larger and broader minded and ought to do all the better work for their intimate acquaintance with those of other faiths and for the emphasis they have been taught to lay upon the greater rather than the smaller things, upon the matters that unite rather than divide.

We believe that Christian unity and the cooperation of all the forces making for righteousness are being furthered by the influence of our alumni everywhere and by the spirit they embody. Evidences of it are reaching us from many quarters in these critical days when the importance of unity and of cooperation is realized as never before. Particularly by those in charge of religious work among the troops, testimony is borne to the value of the kind of unsectarian training our men get here. Serving the cause of Christ as we are trying to do rather than any particular ecclesiastical cause, we are confident that we best serve the churches too, for to all of them the cause of Christ is primary and in devotion to it they are all one. At a time like this when questions of creed and ritual and polity seem so trivial, the world needs men whose attention has been fixed not on minor matters of sectarian concern but on the great fundamental verities of human faith and destiny and duty.

All this does not mean that we are indifferent to denominational distinctions. On the contrary, we recognize that, as the church now exists, every man must labor within the boundaries of some denomination and must be prepared for service therein. Ministers are not like the average doctor and lawyer, professional men working each by himself; they belong to an institution, and their power is largely due to its backing and support. To be able to lead a church in paths of service is to multiply one's influence for good a hundred-fold. All this we know, and hence in training Christian ministers we try to prepare them for leadership in the churches. But to speak generally, adequate preparation for one church is adequate preparation for all and needs to be supplemented only by a certain amount of denominational knowledge and experience, in most cases easily acquired, and best appreciated and appraised by those who have the broader vision that comes from contact with men of many other polities and faiths.



Our problem is still further complicated by the great difference in the scholarly standards of the several communions. We cannot content ourselves as a denominational school might, with preparing our men to meet the demands of a particular church, however slender those demands may be. Our mission is to lead not merely to follow, to set a standard of ministerial training that shall satisfy and even surpass the requirements of the most rigorous denominations. We are not the organ or the agent of any particular church but of the church at large, and as the church at large is without organization and without a mouth-piece, we must interpret its needs as best we can. Woe be to us if our standards be too low and our demands upon our men too meagre!

The problem facing an interdenominational or supradenominational seminary is not educational alone. The lack of denominational support puts such an institution under a serious handicap in its effort to serve the churches. In the old days a similar difficulty beset colleges and universities without ecclesiastical connection, but that difficulty has been surmounted, and we may fairly look, I think, for a similar result in theological education. The time will probably come when denominational seminaries will be as largely in the minority as denominational colleges and universities already are, and when the bulk of our American ministers will be educated in schools of theology independent of ecclesiastical control. In the meantime, it is not our desire to enter into rivalry with denominational schools. We prefer to supplement them rather than compete with them. We wish, and I am sure this is the wish of all independent schools like our own, to offer abundant opportunities for gifted men after taking their theological degree elsewhere to continue their studies here. Always we hope there may be many men as now, who find the atmosphere of the interdenominational school congenial, and the advantages offered here attractive, and who come to us for their entire course; but we are not eager that their number should greatly increase. On the other hand, we are eager that the numbers should steadily grow of advanced students coming to us from other theological institutions for a fourth and fifth year. We believe their

coming will contribute to theological scholarship and to an efficient ministry in all the churches.

What has been said about a differentiated ministry and about the interdenominational character of our Seminary prepares the way for a statement of the proper place of the elective system in an institution like this. The system has great advantages, providing scope for individual tastes and talents, eliciting latent interest and enthusiasm, and giving opportunity for specialization, the secret of all real scholarship. Where the end sought is mental discipline or general culture, its benefits far out-weigh its defects. But professional education is a different matter. Here the primary end is neither mental discipline nor general culture, but acquaintance with a particular field of knowledge and training in the application of the knowledge so gained. Election is exercised by the student when he chooses his profession, and the educational value of voluntary choice is thus afforded at the start. Within the seminary itself some degree of specialization is inevitable in training for different forms of ministry and for service in different denominations. All require a large range of common knowledge, but each has its own peculiar functions with which others need not concern themselves. Whether the desired results shall be secured by taking this course or that, or by studying under one professor or another, may largely be left to the student's own choice. And it is well if there be always some territory within which he may roam at will and have leisure to work out the problems that particularly appeal to him.

I have been speaking thus far as if our Seminary were only a training school for Christian ministers, but it is more than this. Though entirely independent, it fulfils in effect the function of a university Faculty of Theology and as such it offers to every qualified person the opportunity to study religion, and particularly the Christian religion, in all its aspects and for whatever purpose. As such too it recognizes its duty to promote theological science, both by making itself a centre of productive theological scholarship and by training specialists for one or another theological discipline. Fortunately, our Seminary is not obliged to break with its past in



fulfilling these functions. Though founded as an independent institution, apart from all university connections, it yet cherished from the beginning ideals of pure scholarship and from its faculty and alumni it has supplied its share of laborers in the field of theological science.

Our removal eight years ago to this splendid site did not essentially change the character of the Seminary, but it enlarged its opportunity and made more pressing and apparent its duty to theological scholarship. Here on the hill, next door to one of America's foremost universities, and in the midst of a great community of scholars and students, we cannot be, if we would, a mere training school for ministers. We must be also, as we are glad to be, a school for the pursuit and for the promotion of theological science.

The phrase theological science has a pretentious sound and recalls the massive and now largely discredited claims made by theologians of other days. Is it not misleading to speak of theology as a science at all? As a matter of fact, if the word science be inapplicable to theology, it is not because it is too big but because it is too small and covers too narrow a range. Theology embraces many subjects of a strictly scientific character: the study of the Bible and of the other sacred books of the world, of the history of religions and of the Christian religion, of the religious nature of man and of the religious beliefs and practices of the race—this is as truly scientific as the study of the movements of the stars or of the activities of radium. And with the revolution that has come in modern times in the conception of authority in religion—the profoundest and most far-reaching revolution the church has witnessed since the second century—the spirit of independent scientific investigation can govern theological study as it never could before. We are not now obliged to ask what Bible or creed or church requires, but what the facts teach, and we are able to move in the field of theology with the same freedom that the scientist enjoys in any other field. The modern Protestant theologian has won the right to stand unashamed in the temple of science. His eyes are as wide open as the eyes of any of his fellows—physicists or biologists or whatever they may be—and his face is turned as fully toward the light as theirs.

But though theology is thus a science in the strictest sense, it is much more than a science, for it deals not alone with what is but with what we hope may be. The theologian lives and works in the realm of ideals as well as in the realm of facts. He is both historian and prophet. The study of men's ideals, past and present, is as much of a science as the study of their stomachs or their lungs; but when from studying ideals we go on to frame them for ourselves we pass from the realm of science into the realm of creative art. Theology involves not alone exact scholarship, but constructive thinking; and without the latter the former is of little worth, for the end of theology is not mere knowledge. Theology exists primarily for a practical purpose. In this it resembles the science of medicine in which the causes of disease, the means of its cure, and the conditions of health are the subjects of study. Medicine is no less of a science because of its practical aim. The very foundations of modern science were laid by Francis Bacon in the desire to know the world, not for the sake of knowing it but for the sake of controlling it. Theology is not content to be called a science simply because the study of it is interesting and appeals to the curiosity of the inquisitive—though this it may legitimately do, as was so eloquently maintained by Cardinal Newman in his "Idea of a University." Theology claims also to have immediate practical bearing upon the life of men and of institutions. In times of pestilence there is special need not only of the medical practitioner but of medical science, particularly if the cause of the epidemic be obscure and the method of checking it uncertain. In times like these we are now living through there is need of all the forces of idealism that can be mustered to control the moral epidemic that is devastating the world. Religion is one of these forces and the thorough study of it is indispensable if it is to count for all it should.

Even the parish minister must be something of a theologian and have some acquaintance with the science of theology. Technical skill is not enough for leadership. Technical skill without creative thought is an empty and barren thing, and creative thought unformed by knowledge is but vain imagining. Properly to train the parish minister means to give him the spirit of the scholar and to cultivate in him the power and the



habit of disciplined thought. But theological science cannot depend upon him for its development. There must be men as in every branch of science, that give themselves undividedly to its pursuit. I do not wish to magnify overmuch the calling of the theologian. He is only one of many scholars and thinkers helping the world to better things, but the contribution he has to make to the higher life of men is real and the world will be the poorer if he fails to make it. Without him indeed the Christian church, to which is chiefly entrusted the religious guidance of the world, is sadly off. Teachers the church needs as well as pastors, thinkers as well as administrators. How much she needs them, particularly in these days, is shewn by her lamentable ignorance of what to say upon the great religious and ethical questions thrust upon us by the war. It is in times of crisis like this that religion should be of most help, and yet how dumb the church has been! Or when it has spoken how equivocal and inconclusive its utterances! If the war has taught the church anything it is not its small hold upon the world but its small hold upon Christianity.

A peculiar responsibility is laid upon the theologians of America by the action of Germany in reading herself out of the family of nations. For generations Germany has led the world in theology. Politically in bondage, intellectually she has been extraordinarily free, and her intellectual liberty has doubtless compensated many of her people for the lack of political liberty. In our own country, and in England, too, for that matter, we have been able to put up with a far larger measure of conservatism in many lines just because we have been politically free. Theology as a science has greatly profited the world over by Germany's theological freedom. Here in America we have learned most from German theologians and have been content to leave productive work in theology very largely to them. This we cannot continue to do. I am one of those who hope that after the war is over the world-wide republic of letters will be restored, and the commonwealth of science become again truly international, including our present enemies as well as our present allies. But we cannot, after the terrible experiences of these years, be soon again content to sit docile at the feet even of the scholars of Germany. For nearly four years English and

American students have kept away from Germany and in the near future they will hardly throng her universities as they used to do. The obligation is upon us and upon our allies to see that science shall not therefore suffer. The obligation is upon our theologians to see that we shall not therefore fall into theological darkness and barbarism.

Fortunately, we were already beginning to stand upon our own feet before the war came. For some time it had been less important than it once was for a would-be scholar to complete his education in Germany. In many subjects, indeed, we had come to feel that, except for the German language, there was nothing to be had in Germany that could not as well be had in America. We are consequently not entirely unprepared for the situation we find ourselves confronted with. But it will be necessary to take the matter much more seriously than we have yet done. We shall have to train more scholars than hitherto and shall have to undertake productive theological work more systematically and on a larger scale than has ever been attempted in this country. Our opportunity is unmatched. Unhampered by a State Church, with complete freedom from political control in religious affairs, acquainted by long study with all that other countries have done, we are better fitted than England or France, or even Germany herself, to do important theological work if we will but give ourselves to it. And here at Union we are in a peculiarly fortunate position. Ecclesiastically independent, with university connections, and in the midst of a university atmosphere, with the wholesome rivalry of scientific productiveness all about us, we and other institutions similarly placed ought to be able to do great things for theology in America and ultimately in all the world.

Of course, if we are to promote theological scholarship, we must make specialization possible on a large scale. We must develop our graduate work and multiply our Graduate Fellowships. We must give productive scholars in our faculties greater freedom from academic duties and from classroom engagements. We must have research professorships and must establish endowed presses which shall make the publication of scientific theological work possible, as it is seldom possible now except for men of means. In Edward Robinson's



letter of acceptance, addressed to the Board of Directors in January 1837, occurs the following significant passage:

"Another thing which has often struck me as of great importance in connection with an institution of this kind is the power of the press. At the present time there are in this country quite a number of theological works, the manuals and text-books of our theological seminaries, which have been and can be printed only at a single press in the whole land, and that connected with a sister seminary. The influence which that press has thus exerted, and must still exert, is obvious to all; and I am aware of no external aid more powerful than this to build up and extend both the theological and literary reputation of a seminary."

This was written eighty-one years ago and we here are still without a Seminary press.

The temptation in America to confine oneself to work of an exclusively popular character is very great. Our practical mind naturally drives us in this direction, and the pressure, both from public and publisher, is heavy upon us. There is no financial profit in scientific work and little enough glory in it compared with that of the popular writer whose books are read by thousands. Volumes presenting Christianity in such a form that it may lay hold upon the multitude and may be understood by all are indispensable, as preaching is, to religious progress; but unless our popularization has back of it sound and serious study of a rigidly scientific character, it will but promote obscurantism and compromise the cause of sound religion. The chief obstacle in the way of theological science in America is not dogmatism and bigotry but absorption in practical affairs. We are not kept from being scientific by assent to a creed, but we often are by regard for immediate practical results. And yet it may be averred with confidence that no immediate practical results will atone in the long run for the neglect of that profounder acquaintance with Christianity which comes alone from searching and continued study of it and without which it cannot be adapted to the changing needs of the world and retain its permanent hold upon the lives of men.

In closing let me say a word about the spirit of our Seminary, that intangible something that abides through all

vicissitudes and gives an institution inner continuity however its outer form changes. This spacious and stately home, made possible by the munificence of the Seminary's most princely benefactor, is the third our Seminary has had. But, as those know who were students in University Place and on Lenox Hill and who are accustomed to come back year by year to pledge their fealty to their alma mater, the change of site and the enlargement of equipment have not altered the character of the institution we all love. Christian it is to the core. Aiming to be a school of theology in the broadest possible sense, including within its curriculum every kind of subject that has to do with the understanding of religion, the Seminary remains, as it has always been, profoundly Christian. To serve the cause of Christ through the discovery and the interpretation of Christian truth and through the teaching and training of those who are called to Christian leadership, this it makes its chief concern.

Wholesomely progressive, too, the Seminary has shewn itself from the beginning. Insisting upon the study of the past and upon the fullest available knowledge of the Bible and of the history of Christian thought and life, it has yet always been alive to the revelations of the present. Free from sectarian bias and from ecclesiastical domination, as its founders wished it to be, it is hospitable to new truth from whatever source it comes. Founded by young men, the forward look they gave it marks it still. Its founders belonged to the liberal wing of the Presbyterian Church and while still Presbyterian, and more recently while wholly undenominational, it has been uniformly on the side of progress. In the campaign for the freedom of Biblical scholarship the Seminary was in the van. Now that that struggle is over and the issues have changed it must not rest content with the memory of past achievements. Religious problems of the profoundest significance, problems of human faith and destiny and duty, are pressing for solution. They are not the result of the war but they have been accentuated by the war. The Seminary must gird itself for new tasks and be found among the leaders in the campaign for a re-interpretation of our Christian faith, in the light of the moral and social awakening that preceded the war and is accompanying it, in the light, too, of the tragic



experiences the world is now passing through, and of the deeper revelations of the human heart evoked by the anguish and the heroism, the devotion and the exaltation of these years.

Confidence in the truth our Seminary has always had and in the possibilities of the future. This should stand it in good stead now. Fear is as un-Christian as selfishness. Disciples of Christ are called to faith as truly as to service. Of all the gifts of the gospel to the world, the gift of confident reliance upon the power of truth and righteousness is not the least. Now is the time, if time ever was, to shew such confidence. To send men out fearless and unafraid, with open vision for the needs of their own time, equipped not with remedies hastily devised to meet the immediate emergency, but with a knowledge of Christianity and with an understanding of its genius which shall enable them to apply it to the world's needs, whether new or old, as they arise, this is our supreme task now as always. May the God who was with the fathers be with us, as here today we dedicate ourselves anew—Directors and Faculty and Students and Alumni—to the work He has laid upon this our Seminary.





